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HEB. Tĕ'ô, AUROCHS

Heb. *tĕ'ô* in Deut. 14:5, for which ט° has *tûrbâlâ*, is a corruption of *tôr* (the Aramaic form of Heb. *šôr*, bull) with graphic confusion of *u* and *r* as in *qûrê-'akkaḥîš*, cobwebs (Is. 59:5) for *qauuê* (GB¹⁶ 709^b). For the Aleph instead of *u* cf. *tôr*, form (not *tô'ar*) from *tûr*, to turn (see *Est.* 20). The Samaritan Targum has in Deut. 14:5 *rhîm*, i. e. *rĕ'êm* for *tĕ'ô*. There is, of course, no connection between Heb. *tĕ'ô* (or *tô*) and Lat. *thos*, as Grotius supposed. *Thos* (Plin. 8, 123; 10, 206) denotes *luporum genus*, probably the jackal; it is the Greek *θώς* (Il. 11, 417; 13, 103; Herod. 4, 192). The rendering *wild ox* and *wild bull*, given in AV for *tĕ'ô* and *tô* in the two post-Exilic passages Deut. 14:5 and Is. 51:20 are correct. Luther has in Deut. 14:5 *Aurochs*. A *tôr miḵmâr* is an *aurochs caught in a pitfall* (cf. *urus fovea captus*, Cæsar, *Bell. Gall.* 6, 28). ס 's rendering *ὥς σεντλίον ἡμίεφθον*, like half-cooked beet-chards (ס *alē sūlqâ qĕ-ḥĕmîḏâ*, like withered beets) is impossible. Luther's *wie ein verstrickter Waldochs* is better than *wie die Antilope im Netz* in Kautzsch's AT³. Luther uses *Waldochs* for *Wildochs*, just as he calls the wild ass *Waldesel* (cf. *Waldmensch* = *Wilder*). The nouns *Wald* and *Wild* are ultimately identical (cf. Heb. *ia'r*, JBL 33, 165). The stem of *miḵmâr*, pitfall, is a transposition of *makar*, derived from a noun *makâr*, from *kûr*, to dig; cf. Arab. *kâra* = *háfara* and *takáyyara* = *sáqaṭa* (see AJSL 23, 247; 32, 65; JBL 34, 55). Arab. *mákara*, to cheat, means originally *to trap*. Graec. Ven. has in Deut. 14:5 ἀγρίοβους for *tĕ'ô* = *tôr*. The German *Pliny* Gesner in his *Icones animalium quadrupedum* (Zurich, 1553) called the aurochs *thur*. Also the Polish term for *aurochs* is *tur* (Old Bulgar. *turŭ*; Boruss. *tauris*, bison). In the Ethiopic Bible *tôrá* is used for βούβαλος = Heb. *iaḥmûr* (Deut. 14:5) which seems to denote a *roeibuck* (cf. Driver, *Deuteronomy*, p. 160; Hommel, *Säugetiere*, p. 392). The genuine Ethiopic form of Heb. *šôr*, bull, is *sôr* (SFG 20; ZDMG 34, 762).

ARAMAIC BARRĀ, WILDERNESS = SUMERIAN BAR

In Job 39:4 we find the noun *bar*, open field, wilderness (cf. Syr. *barrîṭâ*). Heb. *naššĕqû bar* in Ps. 2:12 might mean *kiss*

the ground (AJSL 19, 134; JHUC, No. 163, p. 90^b) but it is better to read *naššēqû lē-raġlāy bi-rē'adâ*, kiss his feet with trembling (GB¹⁶ 113^a) for *uē-gîlû bî-rē'adâ, naššēqû ħar*. Aram. *haijât* (or *hēuât*) *bârâ* is the rendering of Heb. *ḥaijât ḥaš-šadê*, the beast of the field (Gen. 3:1) i. e. wild beast. Heb. *šadê*, field, is the Assyr. *šadû*, mountain (WF 212) and Assyr. *xuršû*, mountain, appears in Hebrew as *horš*, forest. Amiaud combined Assyr. *xuršû* with Arab. *xuršûm*; see Pognon, *Bavarian* (1879) p. 186. The *tarnēġól bârâ* is not a *hoopoe*, although S has *tarnâġûl bárrâ* for Heb. *dûkîfât* in Lev. 11:19, but a *mountain-cock*; cf. Cassel, *Esther* (Berlin, 1891) p. 250; Jeremias, *Izdubar-Nimrod* (Leipzig, 1891) p. 52, 74. Both *tarnēġól* and *bârâ* = *bárrâ* are Sumerian loanwords. Sum. *ur-bar*, lit. *dog of the field*, wild dog, denotes a *wolf* (NE 44, 61; contrast SGI 48). Sum. *bar* means also *outside* (cf. Syr. *lê-bâr*). For Sum. *dar-lugal*, cock, lit. *king of the piebald birds*, see ZA 7, 339; AkF 51 (cf. also JAOS 33, 365. 391; 35, 397; JBL 33, 156). The initial *t* of HW 303^b is unwarranted. This Sum. *dar* appears in Syriac as *tárrâ* which seems to denote a *pied wag-tail*. The *n* in Heb. *tarnēġól* instead of *tar-legol* is due to dissimilation. Also Eden is a Sumerian loanword: *uaj-iġġá' gan bē'edn* (Gen. 2:8) meant originally *He planted a garden in a desert*, Sum. *edin* (SGI 31; AkF 43). The interpretation *delight, pleasure* (cf. JAOS 35, 388, n. 7) is a secondary adaptation. The earthly paradise of the Arabs is Damascus which is a *gan bē'edn*, a garden in a desert (cf. JBL 36, 94). DB 1, 547 says of Damascus that it rests in the midst of a beautiful oasis on the edge of the desert and is surrounded by desert hills.

ŠŌR, BULL, AND ŠŌRÉR, FOE

The primary connotation of Heb. *šôr*, bull = Arab. *tāur* is *ἐπιβήτωρ* (Theocr. 25, 128) and *šórér*, foe, corresponds to the Assyr. *šâ'iru*, hostile (Knudtson, *Amarna*, p. 1518) and Arab. *muṭâwir*, assailant (syn. *muwâtib*, onsetter). *Assailant* is derived from Lat. *assilire*, and Lat. *salire* signifies *to leap* = *to cover*, *to copulate with* (BL 74, n. 24). In Arabic, *uâtara* is used in this sense of a male camel; but *ušar* in the hemistich in the Descent of Istar: *imêru atâna* (OLZ 18, 204) *ul ušâra*, the